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"Horribly Mixed"

SENECA TRADITION OF LEAGUE.

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The League was founded at Onondaga many years before the time of Handsome Lake who lived more than 100 years ago. As it was customary for the Indians (to live in long lodges) in which some had large families. One large family would have three fires in their bark lodges or six households. A very small family would have but a single fire.

It came to pass that one of these large families was attacked by sickness and all died except one person. The village people looking in upon this poor destitute being, saw him lying on a couch they from time to time looked upon him and they cared for him for three days. After he was confined to his couch at the end of this time he disappeared. When left alone he often talked to himself saying "I am left alone, why do I suffer such sorrows," These sayings were heard by persons who rested outside the lodge. We will

will now tell the people how he felt and why he left as he did; that he said "I will now depart go where I will, come what will".

It was learned afterwards that he followed the Onondaga River to its head and then he kept on his journey having with him a plant having joints. He cut this plant up and gave a meaning to each several pieces as he laid these joints aside one by one. He said to himself "Where is the smoke from that I might find peace and harmony that I might find some friends and he wished to find some consolation". After talking to himself in this way for some time he went on his journey through a wilderness and soon he saw a light a head and thought there was a clearing and as he came out of the forest , he came to a lake and found birds and beasts of all descriptions there. As he approached the bank of the lake he sat up two stakes and put a rod across from the one to the other and hung up his string of plant joints. To the

the jointed plant he was giving command to them as to what they should signify. All at once he got up and put his strings of jointed plants in his pouch as he valued these very highly. After doing this the man went to the water's edge and there he found some feathers which had been dropped by water-fowl which visited the lake. At one side he found a white feather and on the other side a black one and on another still a brown one and then he said to himself "Why should I not pick these feathers and wind them up into short pieces and use them instead of the jointed reeds". He picked up the feathers, and wound them into short pieces and took out a cord from his pouch and after stringing them gave to each colored feather a certain symbolic meaning.

Afterwards he went east along the lake. At this place he was mid-way between east and the south. He kept travelling on ~~and~~ from time to time he would stop to converse with his string of feathers instead of those of the jointed reeds,

reeds, as he had done before. He would ask these strings of feathers to give him consolation.

In his travels he found a trail in the woods and followed it to a place where he could again see through it. As he came out of the forest he found a field of corn and beans and other vegetables and there he also found a bark lodge having a double roof. Coming to the door of the lodge and looking into the lodge he saw a fire which apparently had just been left by the occupants of the lodge, so he entered the lodge and sat down and there he erected his stakes and on the cross rod he hung his feathers. "In my long travel, he said, I have now found one comfort in coming to this lodge, a fire and to this fire we attribute one source of life".

While sitting by the fire talking to himself he saw a woman coming towards him. But the moment she saw him she turned and fled. She went to another

lodge and said that there was a man in her lodge talking to himself and that she did not know what he was talking about, but that there were stakes set up in the ground and a small rod laid across and on which a number of strings of feathers, so every one quickly arose and went to the said lodge and found that the stranger had disappeared.

In Hayawentha 's travells he stopped occasionally and every time he consulted his strings of feathers. So if he thought of something more which he wished to represent he added another string of feathers. Continuing his journey in the world he came to a large up-turned tree and from the opposite side of it he saw a man watching him and he said to himself "There is a large forehead" (and this became this man's name). He could just see his head and eyes above the fallen tree. Then going up close to the other man he saw that his form was just like his own. Here he said to himself "I have ~~found~~ ^{for the} second time

time found comfort in coming up to a human being. Large Forehead said, " I know what you are looking for, you desire to find consolation , and I ask only to go with you on your journey". You can go wherever you like. Whatever your fate may be they also shall be mine". This man Big Forehead thought that this "Your duty to do as I have ~~commanded~~, it is a duty for each and all to do my bidding".

Then the two men started off and when they came to a resting place Hayawentha set up his stakes and hung up his strings of feathers and began to talk to them as was his custom. Big Forehead listened and believed all that the other said. After the rite, they continued their journey after travelling a certain distance the two men found a man sitting on a large tree. One said to the other "Do you see that man sitting up the log yonder ? Yes, I was looking at him ". Who is he ? Then the other replied ; His name is the Big Tree said the first man. After giving the man the name of The Big Tree as they

approached Big Tree turned and went away and the other two men kept on their course. As they left Big Tree Hayawentha told Big Forehead where they were going and said "That the name of the place was Cayuga, which was a Principle place and where a smoke arose." I know what I am talking about from the fact that the smoke arose from there and reaches the skies. The two went on for some time and then they halted and Hayawentha in his speech among other things said "We have now arrived at a place called Diguyyugakwah (It means where two subjects fought). Hayawentha said to Big Forehead "You must have mind and must express it, " and before this time Hayawentha had done all the talking.

After passing this place Hayawentha said "We will come to another, " the next place was the home of Diguyyuaga (Tekarihoken) as they found who was the Principal man of that place which was a large settlement. Having arrived there

Mohawk Chief,

and set up their stakes against and hung their strings of feathers and talked to them. Afterwards they passed on and gave it the name Diguyuga after the man who lived there.

After they started going due west in search of another fire, going on Big Forehead discovered that the other had gained greatly in knowledge since he had first met him. Hayawentha was then happy for he had then discovered that there were other people in the world where he lived. Their journey brought them back to the first place mentioned where Hayawentha had found Big Tree. It is said that the Big Tree is the son of Hosannoogdeh meaning the Onondaga tribe living near Onondaga Lake. Coming the second time to the lake they came up Dehadodaho who lived near it. He had very long hair in which they were many snakes and his arms and legs were crooked so they stopped and cleared him of snakes, cut off his ~~hair~~, straightened out his arms and legs and got him to look something like a human being. After he had been straightened up and cleaned

up Dehadodaho received him in trust for safe keeping and all the things belonging to his Nation the Onondaga. They stationed near Onondaga Mountain. Then the two men travelled on going up the Onondaga River. After this they discovered one obstacle in their way, throat had not been cleared out. Hayawentha said "that he must drink soft water saying to him "Now take of it freely and thereby you shall be made wise you shall ^{distinguish} ~~discuss~~ from day light from darkness and shall see sun, moon and stars and shall find comfort in the people and you shall write all laws discrimination of your nation. After Dehadodaho had been cleaned up these laws were left for him to enforce.

The people found that these laws were good and they declared that their descendants should keep them sacred. And at times there shall be one falling

which means death, and an address shall be delivered to the mourners and at the same time he shall also speak of the moon and stars and also of the Great Helper. At a person's death there should always be ceremonies and it is through these ceremonies that they shall be comforted. Afterwards Hayawentha said "We are not numerous enough and so he said to Big Forehead "Let us go". They went on and arrived at Cayuga Lake. At that place lived the Cayugas and wherever their principal places were, their principal man lived, but there was one chief fire. They all went to and there they found two men one on each side of the fire. As they came up Hayawentha said to the men sitting by the fire "Those who will accept our laws will co-operate in our work and become a part of our Nation". One of the men sitting by the fire threw a ball to the ~~other~~ one on the other side, who caught it, who turned it over and after endeavouring to find something and finally tossed it back to the other. They ~~two~~ tossed the ball back and forth

for some time and then one of them said, "it is well that you have made the Onondagas keep the Principal fire of the Three nations, but we also have a fire here by ourselves the Cayugas. Hayawentha said "Let us have peace," your fire shall be mine, and mine shall be yours. I think as much of my fire probably as you do of yours for this reason, let us unite". The Cayuga said "I will accept your propositions but you must let me keep my fire and the way we shall join the bands together, there are now four tribes namely; Mohawk, Oneida, Onondaga and Cayuga. Hayawentha then said "This is finished so far, let us now go in search of another people". In their travells they found another smoke which was called jonondowah meaning Big mountain in English the Seneca. Now having joined with the Seneca they declared that whatever matter should come before the council of the other nation should first come through the Seneca that every subject introduced shall first go before the Seneca Chiefs and then be brought before the council of the

the tribes, this having been done Hayawantha gave them a name and it was a Beautiful Lake. After the consideration by the Five Confederate tribes of the propositions to extend their lodge they shall then call it the Great Black Frame. The ~~extended~~ part of the lodge consisted in a door-keeper donehogahwen and his associate ganongaidawe. Hayawantha said "That who ever came to this door meaning thereby any evil thing to the Five Nations it must be attended to by the door-keeper and his associate and he declared that these door-keepers should have a slippery elm bark spread from the threshold and whenever a man with a bad message should come before them he would fall and lose his mission. It is declared that the Five tribes should chose daganeegadowah (Liberty Ball) meaning a large door pine tree which shall four large roots, running east, west, north and south. If at any time one should attack any one tribe the other tribes would at once

eagle?

know of the attack. The roots represent the four tribes and the tree is the fifth and on the top of it sits an evil. This having been accomplished Hayawentha said "we have now set up our whole families now let us do this, let us ordain that what we have done is for the advancement of our people and the good of the five tribes, and it is their desire that we should all respect and love one another and that there shall be no more blood shed within our borders and it is hoped that all tribes shall follow our example. The Principal man of the Five Nations do declare that peace shall prevail now, let us said Hayawentha unite and pull up this tree and underneath it we shall find a swift stream of water and let all people bring forth whatever his evil and bring it to us and let us drop it into this swift stream of water and then let us put back this tree and this evil shall never arise in the minds of the people again. To make this declaration satisfactory let all tribe throw all their war implements into this abyss and bury it forever.

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(English)

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